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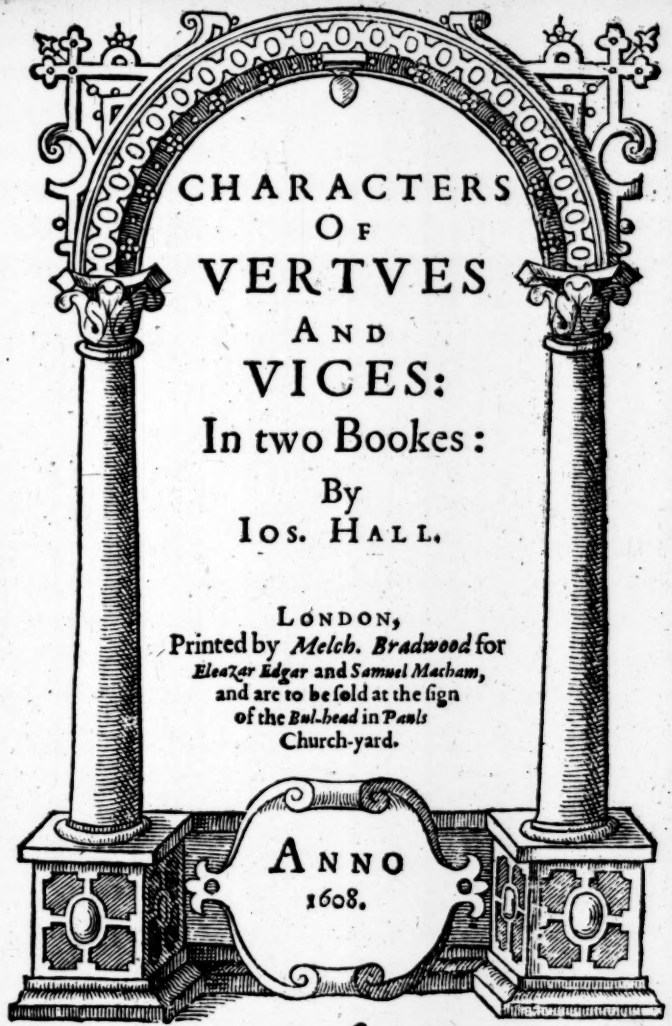


CHARACTERS OF VERTVES AND VICES: In two Bookes:

By

IOS. HALL.

LONDON,
Printed by *Melch. Bradwood* for
Eleazar Edgar and *Samuel Macham*,
and are to be ſold at the ſign
of the *Bul-head* in *Pauls*
Church-yard.

ANNO
1608.

Aretium — 1 6 — N. L: S:

TO THE RIGHT HONORABLE MY SINGVLAR GOOD LORDS,

EDWARD LORD DENNY

BARON OF WALTHAM,

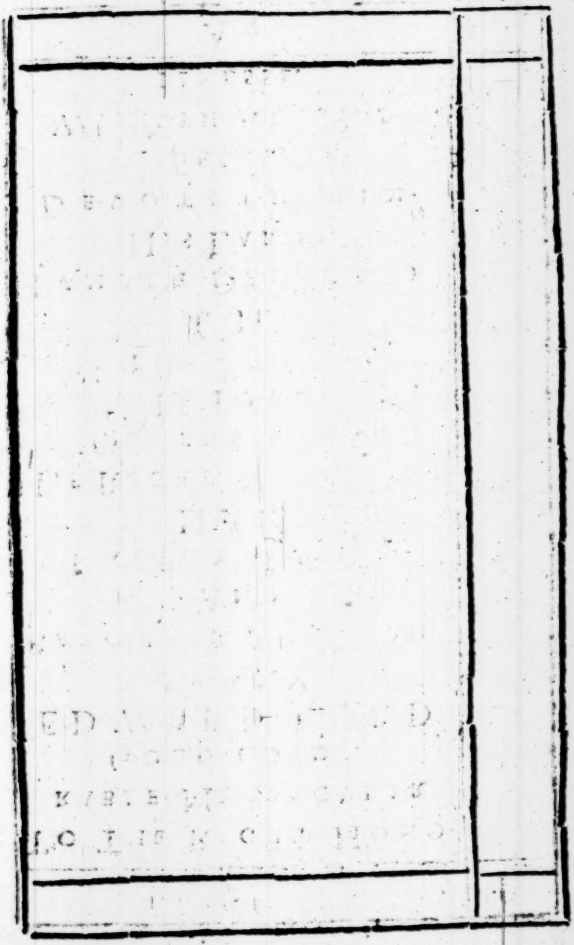
AND

IAMES LORD HAIE

HIS RIGHT NOBLE AND WORTHY SONNE IN LAVV,

I. H.

HVMBLY DEDICATES HIS LABOR, DEVOTETH HIMSELFE, WISHETH ALL HAPPINESSE.



A PREMONITION of the Title and Vse of Characters.

READER,

THe Diuines of the olde Heathens were their Morall Philosophers: These receiued the Acts of an inbred law, in

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the Sinai *of Nature, and deliuered them with manie expositions to the multitude: These were the Ouerseers of maners, Correctors of vices, Directors of liues, Doctors of vertue, which yet taught their people the body of their naturall Diuinitie, not after one maner; while some spent themselues in deepe discourses of humane felicitie and the way to it in common; others thought best to applie the generall precepts of goodnesse or decencie, to particu-*

lar

lar conditions and persons: A third sort in a mean course betwixt the two other, and compounded of them both, bestowed their time in drawing out the true lineaments of euery vertue and vice, so liuely, that who saw the medals, might know the face: which Art they significantly termed Charactery. *Their papers were so many tables, their writings so many speaking pictures, or liuing images, whereby the ruder multitude might euen by their*

sense

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ſenſe learne to know vertue, and diſcerne what to deteſt. I am deceiued if any courſe could be more likely to preuaile; for heerein the groſſe conceit is led on with pleaſure, and informed while it feeles nothing but delight: And if pictures haue beene accounted the books of idiots, beholde heere the benefit of an image without the offence. It is no ſhame for vs to learne wit of Heathens, neither is it materiall, in whoſe Schoole we take out a

good lesson: yea, it is more shame not to follow their good, than not to leade them better. As one therefore that in worthy examples hold imitation better than inuention, I haue trod in their paths, but with an higher & wider step; and out of their Tablets haue drawen these larger portraitures of both sorts. More might be sayd, I denie not of euery vertue, of euery vice: I desired not to say all, but enough. If thou do but read or like these, I

haue

haue spent good houres ill; but if thou shalt hence abiure those vices, which before thou thoughtest not ill-fauoured, or fall in loue with any of these goodly faces of vertue; or shalt hence finde where thou hast anie little touch of these euils, to cleere thy selfe, or where any defect in these graces to supply it, neither of vs shall need to repent of our labor.

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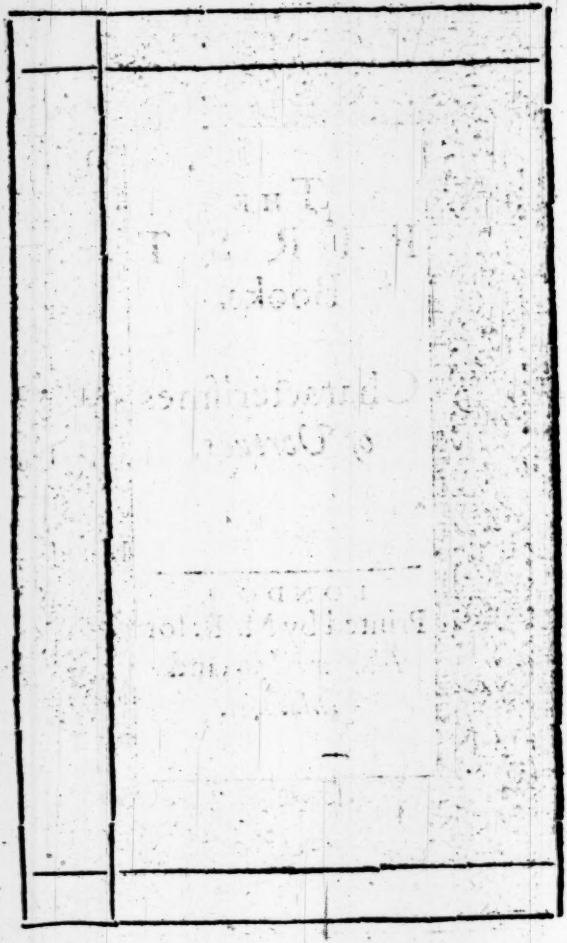
THE FIRST Booke.

Characterismes *of Vertues.*

LONDON,
Printed by M. B. for
Eleazar Edgar, and
S. Macham.



The Proœme.

VERTVE is not loued enough, becauſe ſhee is not ſeene; and Vice loſeth much deteſtation, becauſe her vglineſſe is ſecret. Certainly, my Lords, there are ſo many beauties, and ſo many graces in the face of Goodneſſe, that no eye can poſſibly ſee it without affection, without rauiſhment; and the viſage of Euil is ſo mon-

ſtrous, through loathſome deformities, that if her louers were not ignorant, they would be mad with diſdaine and aſtoniſhment. What need we more than to diſcouer theſe two to the world? this worke ſhall ſaue the labour of exhorting, and diſſuaſion. I haue heere done it as I could, following that ancient Maſter of Moralitie, who thought this the fitteſt taske for the ninetie and ninth yeere of his age, and the profitableſt monument that he could leaue for a fare-well to his Grecians. Loe heere then Vertue and Vice ſtrip't naked to the open view, and deſpoiled, one of her rags, the other of her ornaments, and

nothing left them but bare preſence to plead for affection: ſee now whether ſhall finde more ſuiters. And if ſtill the vaine mindes of leaud men ſhall dote vpon their olde miſtreſſe, it will appeare to be, not becauſe ſhe is not foule, but for that they are blind, and bewitched. And firſt behold the goodly features of WISDOME, an amiable vertue and worthy to leade this ſtage; which as ſhe extends her ſelfe to all the following *Graces*, ſo amongſt the reſt is for her largeneſſe moſt conſpicuous.

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CHARACTER of the WISE MAN.

THERE is nothing that he desires not to know, but most and first himselfe; and not so much his owne strength, as his weaknesses; neither is his knowledge reduced to discourse, but practise. He is a skilfull Logician not by nature, so much as vse;

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his working minde doth nothing all his time but make syllogismes, & draw out conclusions; euery thing that he sees & heares serues for one of the premises: with these he cares first to informe himselfe, then to direct others. Both his eyes are neuer at once from home, but one keeps house while the other roues abroad for intelligence. In materiall and weighty points he abides not his minde suspended in vncertainties; but hates doubting where he may, where he should be resolute: and first hee makes sure worke for his soule; accounting it no safetie to be vnsetled in the foreknowledge of his finall estate. The

best

beſt is firſt regarded; and vaine is that regard which endeth not in ſecuritie. Euery care hath his iuſt order; neither is there any one either neglected or miſ-placed. He is ſeldome ouerſeene with credulity; for knowing the falſeneſſe of the world, he hath learn'd to truſt himſelfe alwaies; others ſo farre, as he may not be dammaged by their diſappointment. He ſeeks his quietneſſe in ſecrecy, and is wont both to hide himſelfe in retiredneſſe, and his tongue in himſelfe. He loues to be geſſed at, not knowen; and to ſee the world vnſeen; and when hee is forced into the light, ſhewes by his actions that his obſcuritie was neither from

affectation nor weakneſſe. His purpoſes are neither ſo variable as may argue inconſtancy; nor obſtinately vnchangeable, but framed according to his after-wits, or the ſtrength of new occaſions. He is both an apt ſcholar and an excellent maſter; for both euerie thing hee ſees informes him, and his minde inriched with plentifull obſeruation can giue the beſt precepts. His free diſcourſe runnes backe to the ages paſt, and recouers euents out of memory, and then preuenteth Tyme in flying forward to future things; and comparing one with the other can giue a verdict well-neere propheticall: wherein his coniectures

ctures are better than anothers iudgements. His paſſions are ſo many good ſeruants, which ſtand in a diligent attendance ready to be commanded by reaſon, by religion; and if at any time forgetting their duty they be miſ-carried to rebell, hee can firſt conceale their mutiny; then ſuppreſſe it. In all his iuſt and worthy deſignes he is neuer at a loſſe, but hath ſo proiected all his courſes, that a ſecond begins where the firſt failed; and fetcheth ſtrength from that which ſucceeded not. There be wrongs which he will not ſee; neither doth he alwayes looke that way which hee meaneth; nor take notice of his ſecret ſmarts, when

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they come from great ones. In good turnes he loues not to owe more than he must; in euill to owe and not pay. Iust censures hee deserues not, for hee liues without the compasse of an aduersarie; vniust he contemneth, and had rather suffer false infamie to die alone, than lay hands vpon it in an open violence. He confineth himselfe in the circle of his own affaires, and lists not to thrust his finger into a needlesse fire. He stands like a Center vnmoued, while the circumference of his estate is drawen aboue, beneath, about him. Finally, his wit hath cost him much, and he can both keepe, and value, and imploy it. He is

his owne Lawyer; the treaſurie of knowledge, the oracle of counſell; blinde in no mans cauſe, beſt-ſighted in his owne.

* *
*

The Characteriſme of an *Honeſt man.*

HE looks not to what hee might doe, but what hee ſhould; Iuſtice is his firſt guide, the ſecond law of his actions is expedience. He had rather complaine than offend, & hates ſinne more for the indignitie of it, than the danger: his ſimple vprightneſſe workes in him that confidence, which oft-

times

times wrongs him, and giues aduantage to the ſubtle, when he rather pities their faithleſnes, than repents of his credulitie: he hath but one heart, and that lies open to ſight; and were it not for diſcretion, hee neuer thinks ought, whereof he would auoid a witneſſe: his word is his parchment, and his yea his oath, which he will not violate for feare, or for loſſe. The miſhaps of following euents may cauſe him to blame his prouidence, can neuer cauſe him to eat his promiſe: neither ſayth he, *This I ſaw not*; but *This I ſayd.* When he is made his friends Executour, hee defrayes debts, payes legacies, and ſcorneth to

gaine by orphans, or to ranſack graues; and therefore will be true to a dead friend, becauſe he ſees him not. All his dealings are ſquare, & aboue the boord: he bewrayes the fault of what he ſelles, and reſtores the ouerſeene gaine of a falſe reckoning. He eſteemes a bribe venomous, tho it come guilded ouer with the colour of gratuitie. His cheeks are neuer ſtained with the bluſhes of recantation; neither doth his tongue falter to make good a lie with the ſecret gloſſes of double or reſerued ſenſes; and when his name is traduced, his innocencie beares him out with courage: then, lo, hee goes on the plaine way of

truth,

truth, and will either triumph in his integritie, or ſuffer with it. His conſcience ouer-rules his prouidence: ſo as in all things, good or ill, he reſpects the nature of the actions, not the ſequell. If he ſee what he muſt do, let God ſee what ſhall follow. He neuer loadeth himſelfe with burdens aboue his ſtrength, beyond his will; and once bound, what he can he will do; neither doth he will but what he can do. His eare is the Sanctuary of his abſent friends name, of his preſent friends ſecret; neither of them can miſ-carry in his truſt. Hee remembers the wrongs of his youth, and repayes them with that vſury which he him-

ſelfe would not take. He would rather want than borow, and begge than not pay: his faire conditions are without diſſembling; and hee loues actions aboue words. Finally, hee hates falſhood worſe than death: he is a faithfull client of truth; no mans enemie; and, it is a queſtion, Whether more another mans friend, or his owne; and if there were no heauen, yet he would be vertuous.

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The Characterisme of the *Faithfull man.*

HIs eyes haue no other obiects, but absent & inuisible; which they see so cleerly, as that to them sense is blind: that which is present they see not: if I may not rather say, that what is past or future is present to them. Heerin he exceeds all others, that to him nothing is impossible, nothing difficult, whether to beare, or vndertake.

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He walkes euery day with his Maker, and talkes with him familiarly, and liues euer in heauen, and ſees all earthly things beneath him: when he goes in, to conuerſe with God, he weares not his owne clothes, but takes them ſtill out of the rich Wardrobe of his Redeemer, and then dare boldly preaſe in, and challenge a bleſſing. The celeſtiall ſpirits do not ſcorne his company, yea his ſeruice. He deales in theſe worldly affaires as a ſtranger, and hath his heart euer at home: without a written warrant he dare doe nothing, and with it, any thing. His warre is perpetuall, without truce, without intermiſſion; and his victo-

rie certaine : hee meets with the infernall powers, and tramples them vnder feet. The ſhield that he euer beares before him, can neither be miſſed, nor pierced: if his hand be wounded, yet his heart is ſafe: he is often tripped, ſeldome foiled; and if ſomtimes foiled, neuer vanquiſhed. Hee hath white hands, and a cleane ſoule, fit to lodge God in, all the roomes wherof are ſet apart for his Holineſſe: Iniquitie hath oft called at the doore, and craued entertainment, but with a repulſe: or if ſin of force will be his tenant; his lord hee can not. His faults are few, and thoſe he hath, God will not ſee. He is allied ſo high, that he dare call God

Father, his Sauior Brother, heauen his Patrimonie, and thinks it no presumption to trust to the attendance of Angels. His vnderstanding is inlightened with the beames of diuine truth; God hath acquainted him with his will; and what hee knowes hee dare confesse: there is not more loue in his heart, than libertie in his tongue. If torments stand betwixt him and Christ, if death, he contemnes them; and if his owne parents lie in his way to God, his holy careleſnesse makes them his footsteps. His experiments haue drawen forth rules of confidence, which hee dares oppose against all the feares of distrust; wherein hee thinkes it

safe

safe to charge God with what he hath done; with what hee hath promised: Examples are his proofes; and Instances his demonstrations. What hath God giuen which hee can not giue? What haue others suffered which hee may not be enabled to indure? Is he threatned banishment? There hee sees the Deare Euangelist in Pathmos cutting in pieces: hee sees Esay vnder the saw. Drowning? hee sees Ionas diuing into the liuing gulfe. Burning? he sees the three children in the hote walke of the furnace. Deuouring? hee sees Daniel in the sealed den amids his terrible companions. Stoning? hee sees the first Martyr

vnder his heape of many graue-ſtones. Heading? loe there the Baptiſts necke bleeding in Herodias platter. He emulates their paine, their ſtrength, their glorie. Hee wearies not himſelfe with cares; for hee knowes hee liues not of his owne coſt: not idlely omitting meanes, but not vſing them with diffidence. In the midſt of all rumors and amazements his countenance changeth not; for hee knowes both whom hee hath truſted, & whither death can lead him. He is not ſo ſure he ſhall die, as that hee ſhall be reſtored; and out-faceth his death with his reſurrection. Finally, hee is rich in workes, buſie in obedience,

cheerefull

cheerefull and vnmooued in expectation; better with euils, in common opinion miserable, but in true iudgement more than a man.

Of the Humble man.

HE is a friendly enemy to himselfe: for tho hee be not out of his owne fauor, no man sets so low a value of his worth as himselfe, not out of ignorance, or carelesnesse, but of a voluntary and meeke dejectednesse. Hee admires euery thing in another, whiles the same or better in himselfe he thinks not vnworthily contemned: his eies are full of his owne wants, and

others

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others perfections. He loues rather to giue, than take honour, not in a fashion of complementall courtesie, but in simplicitie of his iudgement; neither doth hee fret at those, on whom hee forceth precedencie, as one that hoped their modestie would haue refused; but holdes his minde vnfainedly below his place, and is readie to go lower (if need be) without discontentment: When hee hath but his due, hee magnifieth courtesie, and disclaimes his deserts. Hee can be more ashamed of honor, than grieued with contempt; becausse hee thinkes that causeless, this deserued. His face, his carriage, his habit, sauor of low-

lineſſe

lineſſe without affectation, and yet he is much vnder that he ſeemeth. His words are few & ſoft, neuer either peremptory or cenſorious; becauſe he thinks both ech man more wiſe, and none more faulty than himſelfe: and when hee approcheth to the throne of God, he is ſo taken vp with the diuine greatneſſe, that in his owne eyes he is either vile or nothing. Places of publique charge are faine to ſue to him, and hale him out of his choſen obſcuritie; which he holds off, not cunningly to cauſe importunitie, but ſincerely in the conſcience of his defects. Hee frequenteth not the ſtages of common reſorts, and then alone

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thinks himselfe in his naturall element, when he is shrowded within his owne walles. Hee is euer iealous ouer himselfe, and still suspecteth that which others applaud. There is no better obiect of beneficence, for what hee receiues, hee ascribes meerly to the bountie of the giuer; nothing to merit. He emulates no man in any thing but goodnesse, and that with more desire, than hope to ouertake. No man is so contented with his little, and so patient vnder miseries, because he knowes the greatest euils are below his sins, and the least fauours aboue his deseruings. Hee walks euer in awe, and dare not but subiect

euery

euery word & action to an hie and iuſt cenſure. He is a lowly valley ſweetly planted, and well watered; the proud mans earth, whereon he trampleth; but ſecretly full of wealthie mines, more worth than he that walks ouer them; a rich ſtone ſet in lead; and laſtly, a true Temple of God built with a low roofe.

The Character of a *Valiant man.*

HEe vndertakes without raſhneſſe, and performes without feare: he ſeeks not for dangers; but when they find him, he beares them ouer with courage, with ſucceſſe. He hath oft times lookt death in the face, and paſſed by it with a ſmile, & when hee ſees he muſt yeeld, doth at once welcome and contemne it. He forecaſts the worſt

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of all euents,& incounters them before they come in a ſecret and mentall warre; and if the ſuddenneſſe of an inexpected euill haue ſurprized his thoughts, & infected his cheekes with paleneſſe; he hath no ſooner digeſted it in his conceit, than he gathers vp himſelfe, and inſults ouer miſchiefe. He is the maiſter of himſelfe,and ſubdues his paſſions to reaſon; and by this inward victorie workes his owne peace. He is afrayd of nothing but the diſpleaſure of the higheſt, and runnes away from nothing but ſinne: he lookes not on his hands but his cauſe; not how ſtrong he is, but how innocent: and where goodneſſe

is his warrant, he may be ouer-maistered, he can not be foiled. The sword is to him the last of all trials, which he drawes forth still as Defendant, not as Challenger, with a willing kinde of vnwillingnesse: no man can better manage it, with more safety, with more fauor: he had rather haue his blood seene than his backe; and disdaines life vpon base conditions. No man is more milde to a relenting or vanquish't aduersarie, or more hates to set his foot on a carcase. He had rather smother an iniurie than reuenge himselfe of the impotent: and I know not whether more detests cowardlinesse or crueltie. He talks little, and

brags leſſe; and loues rather the ſilent language of the hand; to be ſeene than heard. He lies euer cloſe within himſelfe, armed with wiſe reſolution, and will not be diſcouered but by death or danger. He is neither prodigall of blood to miſ-ſpend it idlely, nor niggardly to grudge it when either God calles for it, or his Countrey; neither is hee more liberall of his owne life, than of others. His power is limited by his will, and he holds it the nobleſt reuenge, that he might hurt and doth not. Hee commands without tyrannie & imperiouſneſſe, obeies without ſeruilitie, and changes not his minde with his eſtate. The

height of his ſpirits ouer-looks all caſualties, and his boldneſſe proceeds neither from ignorance nor ſenſeleſneſſe: but firſt he values euils, and then deſpiſes them: he is ſo ballaced with wiſdome, that he floats ſteddilie in the midſt of all tempeſts. Deliberate in his purpoſes, firme in reſolution, bolde in enterpriſing, vnwearied in atchieuing, and howſoeuer happy in ſucceſſe: and if euer he be ouercome, his heart yeelds laſt.

The Patient man.

THe Patient man is made of a mettall, not ſo hard as flexible: his ſhoulders are large, fit for a load of iniuries; which he beares not out of baſeneſſe and cowardlineſſe, becauſe he dare not reuenge, but out of Chriſtian fortitude, becauſe he may not: hee hath ſo conquered himſelf, that wrongs can not conquer him; & heerin alone findes, that victorie

consists in yeelding. Hee is aboue nature, while hee seemes below himselfe. The vilest creature knowes how to turne againe; but to command himselfe not to resist being vrged is more than heroicall. His constructions are euer full of charitie and fauor; either this wrong was not done, or not with intent of wrong, or if that, vpon mis-information; or if none of these, rashnesse (tho a fault) shall serue for an excuse. Himselfe craues the offenders pardon, before his confession; and a slight answer contents where the offended desires to forgiue. Hee is Gods best witnesse, and when hee stands be-

fore the barre for trueth, his tongue is calmly free, his forhead firme, and hee with erect and setled countenance heares his vniust sentence, and reioyces in it. The Iailers that attend him are to him his pages of honour; his dungeon the lower part of the vault of heauen; his racke or wheele the staires of his ascent to glorie: he challengeth his executioners, and incounters the fiercest paines with strength of resolution; and while he suffers, the beholders pitie him, the tormentours complaine of wearinesse, and both of them wonder. No anguish can maister him, whether by violence or by lingring. He accounts expe-

ctation no punishment, and can abide to haue his hopes adiourned till a new day. Good lawes serue for his protection, not for his reuenge; and his own power, to auoid indignities, not to returne them. His hopes are so strong, that they can insult ouer the greatest discouragements; and his apprehensions so deep, that when he hath once fastened, hee sooner leaueth his life than his hold. Neither time nor peruersnesse can make him cast off his charitable endeuors, and despaire of preuailing; but in spight of all crosses, and all denials, he redoubleth his beneficiall offers of loue. Hee trieth the sea after many ship-wracks,

and

and beates ſtill at that doore which hee neuer ſaw opened. Contrarietie of euents doth but exerciſe, not diſmay him; and when croſſes afflict him, he ſees a diuine hand inuiſibly ſtriking with theſe ſenſible ſcourges: againſt which hee dares not rebell, not murmure. Hence all things befall him alike; and hee goes with the ſame minde to the ſhambles and to the folde. His recreations are calme and gentle; and not more full of relaxation than void of fury. This man onely can turne neceſſitie into vertue, and put euill to good vſe. Hee is the ſureſt friend, the lateſt and eaſieſt enemie, the greateſt conqueror,

and

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and ſo much more happy than others, by how much hee could abide to be more miſerable.

The True Friend.

HIs affections are both vnited and diuided; vnited to him he loueth; diuided betwixt another and himselfe; and his one heart is so parted, that whiles hee hath some, his friend hath all. His choice is led by vertue, or by the best of vertues, religion; not by gaine, not by pleasure; yet not without respect of equall condition, of disposition not vnlike;

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vnlike; which once made admits of no change, except hee whom hee loueth be changed quite from himselfe; nor that suddenly, but after long expectation. Extremity doth but fasten him, whiles he like a well-wrought vault lies the stronger by how much more weight hee beares. When necessitie calles him to it, he can be a seruant to his equall, with the same will wherewith he can command his inferior; and tho he rise to honor, forgets not his familiarity, nor suffers inequalitie of estate to worke strangenesse of countenance; on the other side, he lifts vp his friend to aduancement, with a willing hand, with-

out enuie, without diſſimulation. When his mate is dead, he accounts himſelfe but halfe aliue; then his loue not diſſolued by death deriues it ſelfe to thoſe orphans which neuer knew the price of their father; they become the heires of his affection, and the burden of his cares. He embraces a free communitie of all things, ſaue thoſe which either honeſty reſerues proper, or nature; and hates to enioy that which would do his friend more good: his charitie ſerues to cloake noted infirmities, not by vntruth, not by flattery, but by diſcreet ſecrecie; neither is hee more fauourable in concealement, than round in his priuate

repre-

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reprehenſions; and when anothers ſimple fidelitie ſhewes it ſelfe in his reproofe, he loues his monitor ſo much the more by how much more he ſmarteth. His boſome is his friends cloſet, where he may ſafely lay vp his cõplaints, his doubts, his cares, and looke how he leaues, ſo he findes them; ſaue for ſome addition of ſeaſonable counſell for redreſſe. If ſome vnhappy ſuggeſtion ſhall either diſioint his affection, or breake it, it ſoone knits againe, and growes the ſtronger by that ſtreſſe. He is ſo ſenſible of anothers iniuries, that when his friend is ſtricken hee cries out, and equally ſmarteth vntouched, as one affected not

ſympathy, but with a reall feeling of paine: and in what miſchiefe may be preuented he interpoſeth his aid, and offers to redeeme his friend with himſelfe; no houre can be vnſeaſonable, no buſineſſe difficult, nor paine grieuous in condition of his eaſe: and what either doth or ſuffereth, he neither cares nor deſires to haue knowen; leſt he ſhould ſeem to look for thanks. If hee can therefore ſteale the performance of a good office vnſeene, the conſcience of his faithfulneſſe heerein is ſo much ſweeter as it is more ſecret. In fauours done his memorie is fraile, in benefits receiued eternall: hee ſcorneth either to re-

gard recompence, or not to offer it. He is the comfort of miseries, the guide of difficulties, the ioy of life, the treasure of earth; and no other than a good Angell clothed in flesh.

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*

Of the Truly-Noble.

HE ſtands not vpon what he borrowed of his Anceſtours, but thinks he muſt worke out his owne honor: and if he can not reach the vertue of them that gaue him outward glory by inheritance, he is more abaſhed of his impotencie, than tranſported with a great name. Greatneſſe doth not make him ſcornfull and imperious, but rather like the fixed ſtarres, the

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higher he is, the leſſe he deſires to ſeeme. Neither cares he ſo much for pompe and frothie oſtentation, as for the ſolid truth of Nobleneſſe. Courteſie and ſweet affabilitie can be no more ſeuered from him, than life from his ſoule; not out of a baſe and ſeruile popularitie, and deſire of ambitious inſinuation; but of a natiue gentleneſſe of diſpoſition, and true value of himſelfe. His hand is open and bounteous, yet not ſo, as that he ſhould rather reſpect his glorie, than his eſtate; wherein his wiſdome can diſtinguiſh betwixt paraſites and friends, betwixt changing of fauors and expending them. He ſcorneth to make his height

a priuilege of looſeneſſe, but accounts his titles vaine, if hee be inferior to others in goodneſſe: and thinks hee ſhould be more ſtrict, the more eminent he is; becauſe hee is more obſerued, and now his offences are become exemplar. There is no vertue that hee holds vnfit for ornament, for vſe; nor any vice which he condemnes not as ſordid, and a fit companion of baſeneſſe; and whereof he doth not more hate the blemiſh, than affect the pleaſure. He ſo ſtudies as one that knowes ignorance can neither purchaſe honour, nor wield it; and that knowledge muſt both guide and grace him. His exerciſes are

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from his childhood ingenuous, manly, decent, and such as tend still to wit, valor, actiuitie : and if (as seldome) he descend to disports of chance, his games shall neuer make him either pale with feare , or hote with desire of gaine. Hee doth not so vse his followers, as if he thought they were made for nothing but his seruitude ; whose felicitie were onlie to bee commanded and please : wearing them to the backe , and then either finding or framing excuses to discard them emptie ; but vpon all opportunities lets them feele the sweetnesse of their owne seruiceablenesse and his bountie. Silence in officious seruice is the

beſt Oratorie to plead for his reſpect: all diligence is but lent to him, none loſt. His wealth ſtands in receiuing, his honour in giuing: hee cares not either how many holde of his goodneſſe, or to how few hee is beholden: and if hee haue caſt away fauours, he hates either to vpbraid them to his enemie, or to challenge reſtitution. None can be more pitifull to the diſtreſſed, or more prone to ſuccour; and then moſt, where is leaſt meanes to ſolicit, leaſt poſſibilitie of requitall. He is equally addreſſed to warre & peace; and knowes not more how to command others, than how to be his countries ſeruant in both.

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He is more carefull to giue true honor to his Maker, than to receiue ciuill honour from men. Hee knowes that this ſeruice is free and noble, and euer loaded with ſincere glorie ; and how vaine it is to hunt after applauſe from the world, till he be ſure of him that moldeth all hearts, and powreth contempt on Princes ; and ſhortly, ſo demeanes himſelfe, as one that accounts the bodie of Nobilitie to conſiſt in Blood, the ſoule in the eminence of Vertue.

Of the Good Magiſtrate.

HE is the faithfull Deputie of his Maker, whoſe obedience is the rule whereby he ruleth : his breſt is the Ocean whereinto all the cares of priuate men emptie themſelues ; which as hee receiues without complaint and ouerflowing, ſo he ſends them forth againe by a wiſe conueyance in the ſtreames of iuſtice : his doores, his eares are euer open to ſuters ; and not

who

who comes first speeds well, but whose cause is best. His nights, his meales are short and interrupted; all which hee beares well, because hee knowes himselfe made for a publique seruant of peace and iustice. Hee sits quietly at the sterne, & commands one to the top-saile, another to the maine, a third to the plummet, a fourth to the anchor, as hee sees the need of their course and weather requires; and doth no lesse by his tongue, than all the Mariners with their hands. On the bench he is another from himselfe at home; now all priuate respects of blood, alliance, amitie are forgotten; and if his own sonne

come vnder triall, hee knowes him not: Pitie, which in all others is woont to bee the beſt praiſe of humanitie, & the fruit of Chriſtian loue, is by him throwen ouer the barre for corruption: as for Fauour the falſe Aduocate of the gracious, he allowes him not to appeare in the Court; there only cauſes are heard ſpeake, not perſons: Eloquence is then only not diſcouraged, when ſhe ſerues for a client of truth: meere Narrations are allowed in this Oratory, not Proemes, not Excurſions, not Gloſſes: Truth muſt ſtrip herſelfe, and come in naked to his barre, without falſe bodies, or colours, without diſguiſes: A

bribe

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bribe in his closet, or a letter on the bench, or the whispering and winks of a great neighbour are answered with an angry and courageous repulse. Displeasure, reuenge, recompense stand on both sides the bench, but he scornes to turne his eye towards them; looking only right forward at Equitie, which stands full before him. His sentence is euer deliberate and guided with ripe wisdome, yet his hand is slower than his tongue; but when he is vrged by occasion either to doome or execution, he shewes how much hee hateth merciſull iniustice: neither can his resolution or act be reuersed with partiall importunitie. His

forhead

forhead is rugged and seuere, able to discountenance villanie, yet his words are more awfull than his brow, and his hand than his wordes. I know not whether he be more feared or loued, both affections are so sweetly contempered in all hearts. The good feare him louingly, the middle sort loue him fearefully, and only the wicked man feares him slauishly without loue. He hates to pay priuate wrongs with the aduantage of his office, and if euer he be partiall it is to his enemy. He is not more sage in his gowne than valorous in armes, and increaseth in the rigor of his discipline as the times in danger. His

sword

sword hath neither rusted for want of vse, nor surfeteth of blood, but after many threats is vnsheathed, as the dreadfull instrument of diuine reuenge. He is the guard of good lawes, the refuge of innocencie, the Comet of the guiltie, the pay-maister of good deserts, the champian of iustice; the patron of peace, the tutor of the Church, the father of his Countrey, and as it were another God vpon earth.

the good magistrate

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THE SECOND Booke.

Characterismes *of Vices.*

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Hall, J.

The Proœme.

I Haue ſhewed you many faire Vertues: I ſpeak not for them, if their ſight can not command affection, let them loſe it. They ſhall pleaſe yet better, after you haue troubled your eyes a little with the view of deformities; and by how much more they pleaſe, ſo much more odious, and like themſelues, ſhall theſe deformities

appeare. This light contraries giue to ech other, in the midſt of their enmitie, that one makes the other ſeeme more good, or ill. Perhaps in ſome of theſe (which thing I do at once feare, and hate) my ſtile ſhall ſeeme to ſome leſſe graue, more Satyricall; if you finde me not without cauſe iealous, let it pleaſe you to impute it to the nature of thoſe vices, which will not be otherwiſe handled. The faſhions of ſome euils are beſides the odiouſneſſe, ridiculous; which to repeat, is to ſeeme bitterlie merrie. I abhorre to make ſport with wickedneſſe, and forbid any laughter heere, but of diſdaine. Hypocriſie

ſhall lead this ring; woorthily, I thinke, becauſe both ſhe commeth neereſt to Vertue, and is the woorſt of Vices.

* *
*

The Hypocrite.

AN Hypocrite is the worſt kinde of plaier, by ſo much as he acts the better part; which hath alwayes two faces, oft times two hearts: That can compoſe his forhead to ſadneſſe and grauitie, while hee bids his heart be wanton and careleſſe within, and (in the meane time) laughs within himſelfe, to think how ſmoothly he hath couzened the beholder. In whoſe ſi-

lent face are written the characters of Religion, which his tongue & gestures pronounce, but his hands recant. That hath a cleane face and garment, with a foule soule; whose mouth belies his heart, and his fingers belie his mouth. Walking early vp into the Citie, he turnes into the great Church, and salutes one of the pillars on one knee, worshipping that God which at home hee cares not for; while his eye is fixed on some window, on some passenger, and his heart knowes not whither his lips go. Hee rises, and looking about with admiration, complaines of our frozen charitie, commends the ancient.

At Church hee will euer ſit where hee may bee ſeene beſt, and in the midſt of the Sermon pulles out his Tables in haſte, as if he feared to leeſe that note; when hee writes either his forgotten errand, or nothing: then he turnes his bible with a noiſe, to ſeeke an omitted quotation; and folds the leafe, as if hee had found it; and askes aloud the name of the Preacher, and repeats it, whom hee publikelie ſalutes, thanks, praiſes, inuites, entertaines with tedious good counſell, with good diſcourſe, if it had come from an honeſter mouth. Hee can commaund teares, when hee ſpeaks of his youth, indeed becauſe it is paſt,

not becauſe it was ſinfull : himſelfe is now better, but the times are worſe. All other ſinnes hee reckons vp with deteſtation, while hee loues and hides his darling in his boſome. All his ſpeech returnes to himſelfe, and euery occurrent drawes in a ſtorie to his owne praiſe. When he ſhould giue, he looks about him, and ſayes WHO SEES ME? No almes, no prayers fall from him without a witneſſe; belike leſt God ſhould denie, that hee hath receiued them : and when hee hath done (leſt the world ſhould not know it) his owne mouth is his trumpet to proclame it. With the ſuperfluitie of his vſurie, hee builds an Ho-

ſpitall,

ſpitall, and harbors them whom his extortion hath ſpoiled ; ſo while hee makes many beggers, he keeps ſome. Hee turneth all Gnats into Camels, and cares not to vndoe the world for a circumſtance. Fleſh on a Friday is more abomination to him than his neighbours bed ; Hee abhorres more not to vncouer at the name of Ieſus, than to ſweare by the name of God. When a Rimer reads his Poeme to him, he begges a Copie, and perſwades the Preſſe ; there is nothing that hee diſlikes in preſence, that in abſence hee cenſures not. He comes to the ſicke bed of his ſtepmother, & weeps, when hee ſecretly feares her re-

couerie. He greets his friend in the ſtreet with ſo cleere a countenance, ſo faſt a cloſure, that the other thinks hee reades his heart in his face; and ſhakes hands with an indefinite inuitation of *When will you come?* and when his backe is turned, ioyes that he is ſo well rid of a gueſt: yet if that gueſt viſit him vnfeared, hee counterfeits a ſmiling welcome, and excuſes his chere, when cloſely he frownes on his wife for too much. He ſhewes well, and ſayes well; and himſelfe is the worſt thing he hath. In briefe, hee is the ſtrangers ſaint, the neighbors diſeaſe, the blotte of goodneſſe; a rotten ſticke in a darke night, a poppie

in a corne field, an ill tempered candle with a great ſnuffe, that in going out ſmelles ill; an Angell abroad, a Diuell at home; and worſe when an Angell, than when a Diuell.

The Characterisme of the *Busie-Bodie.*

HIs estate is too narrow for his minde, and therefore hee is faine to make himselfe roome in others affaires; yet euer in pretence of loue. No newes can stir but by his doore; neither can he know that, which hee must not tell: What euerie man ventures in *Guiana* voyage, & what they gained he knowes to a haire. Whether *Holland* will

haue

haue peace hee knowes, and on what conditions; and with what ſucceſſe is familiar to him ere it bee concluded. No Poſt can paſſe him without a queſtion, and rather than he will leeſe the newes, he rides backe with him to appoſe him of tidings; and then to the next man hee meets, hee ſupplies the wants of his haſty intelligence, and makes vp a perfect tale; wherewith he ſo haunteth the patient auditor that after many excuſes, hee is faine to indure rather the cenſure of his maners in running away, than the tediouſneſſe of an impertinent diſcourſe. His ſpeech is oft broken off with a ſucceſſion of long parentheſes,

which

which he euer vowes to fill vp ere the concluſion, and perhaps would effect it, if the others eare were as vnweariable as his tongue. If hee ſee but two men talke and reade a letter in the ſtreet, hee runnes to them, and asks if he may not be partner of that ſecret relation; and if they denie it, hee offers to tell, ſince hee may not heare, woonders: and then falles vpon the report of the Scotiſh Mine, or of the great fiſh taken vp at Linne, or of the freezing of the Thames; and after many thanks and diſmiſſions is hardly intreated ſilence. Hee vndertakes as much as he performes little: this man will thruſt himſelfe forward to

be the guide of the way hee knowes not; and calles at his neighbors window, & asks why his ſeruants are not at worke. The Market hath no commoditie which hee prizeth not, and which the next table ſhall not heare recited. His tongue like the taile of Sampſons foxes carries fire-brands, and is enough to ſet the whole field of the world on a flame. Himſelfe beginnes table-talke of his neighbour at anothers boord; to whom he beares the firſt newes, and adiures him to conceale the reporter: whoſe cholericke anſwer he returnes to his firſt hoſt, inlarged with a ſecond edition: ſo, as it vſes to be done in the

fight

fight of vnwilling mastiues, hee claps ech on the side apart, and prouokes them to an eager conflict. There can no Act passe without his Comment, which is euer far-fetch't, rash, suspicious, delatorie. His eares are long, and his eyes quicke, but most of all to imperfections, which as he easily sees, so he increases with intermedling. Hee harbours another mans seruant, and amiddes his entertainment asks what fare is vsuall at home, what houres are kept, what talke passeth their meales, what his masters disposition is, what his gouernment, what his guests? And when hee hath by curious inquiries extracted all the iuice

and ſpirit of hoped intelligence, turnes him off whence he came, and works on a new. Hee hates conſtancie as an earthen dulneſſe, vnfit for men of ſpirit: and loues to change his worke and his place; neither yet can hee bee ſo ſoone wearie of any place, as euerie place is wearie of him; for as hee ſets himſelfe on worke, ſo others pay him with hatred; and looke how manie maiſters hee hath, ſo manie enemies: neither is it poſſible that anie ſhould not hate him, but who know him not. So then hee labours without thanks, talkes without credit, liues without loue, dies without teares, with-

out pitie; ſaue that ſome ſay it was pitie he died no ſooner.

The Superſtitious.

SVperſtition is Godleſſe religion, deuout impietie. The ſuperſtitious is fond in obſeruation, ſeruile in feare, he worſhips God but as he liſts: he giues God what he asks not, more than he askes; and all but what he ſhould giue; and makes more ſinnes than the Ten Commandements. This man dares not ſtirre foorth till his breſt be croſſed, and his face ſprinckled:

it but an hare croſſe him the way, he returnes; or if his iourney began vnawares on the diſmall day; or if hee ſtumbled at the threſhold. If he ſee a ſnake vnkilled, hee feares a miſchiefe; if the ſalt fall towards him, hee lookes pale and red, and is not quiet till one of the waiters haue powred wine on his lappe; and when hee neeſeth, thinks them not his friends that vncouer not. In the morning he liſtens whether the Crow crieth eeuen or odde, and by that token preſages of the weather. If hee heare but a Rauen croke from the next roofe, hee makes his will, or if a Bittour flie ouer his head by night: but if his troubled

fancie ſhall ſecond his thoughts with the dreame of a faire Garden, or greene ruſhes, or the ſalutation of a dead friend, hee takes leaue of the world, and ſayes he can not liue. Hee will neuer ſet to Sea but on a Sunday; neither euer goes without an *Erra Pater* in his pocket. Saint Pauls day and Saint Swithunes with the Twelue are his Oracles; which he dares beleeue againſt the Almanacke. When hee lies ſicke on his death-bed, no ſinne troubles him ſo much as that he did once eat fleſh on a Friday, no repentance can expiate that; the reſt need none. There is no dreame of his without an interpretation, without

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a prediction; and if the euent anſwer not his expoſition, hee expounds it according to the euent. Euery darke groaue and pictured wall ſtrikes him with an awfull but carnall deuotion. Olde wiues and Starres are his counſellers; his night-ſpell is his guard, and charmes his Phyſitians. He weares Paracelſian Characters for the tooth-ache, and a little hallowed wax is his Antidote for all euils. This man is ſtrangely credulous, and calles impoſſible things, miraculous: If hee heare that ſome ſacred blocke ſpeakes, moues, weepes, ſmiles, his bare feet carrie him thither with an offering: and if a danger miſſe him in the way,

his

his ſaint hath the thanks. Some wayes he will not go, & ſome he dares not; either there are bugs, or hee faineth them; euery lanterne is a ghoſt, & euery noiſe is of chaines. He knowes not why, but his cuſtome is to goe a little about, and to leaue the croſſe ſtil on the right hand. One euent is enough to make a rule; out of theſe rules he concludes faſhions proper to himſelfe; and nothing can turne him out of his owne courſe. If he haue done his taske hee is ſafe, it matters not with what affection. Finally, if God would let him be the caruer of his owne obedience, hee could not haue a better ſubiect, as he is he can not haue a worſe.

Characte-

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Characteriſme of the *Profane.*

THE Superſtitious hath too manie Gods, the Prophane man hath none at all, vnleſſe perhaps himſelfe bee his owne deitie, and the world his heauen. To matter of religion his heart is a piece of dead fleſh, without feeling of loue, or feare, of care, or of paine from the deafe ſtroakes of a reuenging

conſci-

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conſcience. Cuſtome of ſinne hath wrought this ſenſleſneſſe, which now hath beene ſo long entertained that it pleades preſcription, and knowes not to be altered. This is no ſudden euill: we are borne ſinfull, but haue made our ſelues prophane; through manie degrees wee climbe to this height of impietie. At firſt hee ſinned, and cared not; now hee ſinneth, and knoweth not. Appetite is his lord, and reaſon his ſeruant, and religion his drudge. Senſe is the rule of his beleefe; and if pietie may be an aduantage, he can at once counterfeit and deride it. When ought ſucceedeth to him hee ſacrifices to his nets, and

thanks either his fortune or his wit; and will rather make a falſe God, than acknowledge the true: if contrary, he cries out of deſtiny, & blames him to whom hee will not bee beholden. His conſcience would faine ſpeake with him, but he will not heare it; ſets the day, but hee diſappoints it; and when it cries loud for audience, hee drownes the noiſe with good fellowſhip. He neuer names God but in his oathes; neuer thinks of him but in extremity; & then he knowes not how to thinke of him, becauſe he beginnes but then. He quarrels for the hard conditions of his pleaſure, for his future damnation; and from himſelfe

layes

layes all the fault vpon his maker; and from his decree fetcheth excuſes of his wickedneſſe. The ineuitable neceſſity of Gods counſell makes him deſperately careleſſe: ſo with good food he poiſons himſelfe. Goodneſſe is his Minſtrell; neither is anie mirth ſo cordiall to him as his ſport with Gods fooles. Euerie vertue hath his ſlander, and his ieſt to laugh it out of faſhion: euery vice his colour. His vſualleſt theme is the boaſt of his yoong ſinnes, which he can ſtill ioy in, tho he can not commit; and (if it may bee) his ſpeech makes him woorſe than hee is. Hee can not thinke of death with patience, without terrour,

which

which he therefore feares worſe than hell, becauſe this he is ſure of, the other hee but doubts of. Hee comes to Church as to the Theater, ſauing that not ſo willinglie, for companie, for cuſtome, for recreation, perhaps for ſleepe; or to feed his eyes or his eares: as for his ſoule hee cares no more than if hee had none. He loues none but himſelfe, and that not enough to ſeeke his true good; neither cares hee on whom hee treads, that he may riſe. His life is full of licence, and his practiſe of outrage. He is hated of God as much as hee hateth goodneſſe, and differs little from a diuell, but that he hath a body.

The Characterism of the *Male-content.*

HE is neither well full nor fasting; and tho he abound with cõplaints, yet nothing dislikes him but the present: for what hee condemned while it was; once past hee magnifies, and strives to recall it out of the iawes of Time. What hee hath hee seeth not, his eyes are so taken vp with what he wants; and what hee sees hee cares not for,

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becauſe hee cares ſo much for that which is not. When his friend carues him the beſt morſell, hee murmures that it is an happie feaſt wherein each one may cut for himſelfe. When a preſent is ſent him, he asks *Is this all?* and *What no better?* and ſo accepts it as if hee would haue his friend know how much he is bound to him for vouchſafing to receiue it. It is hard to enterteine him with a proportionable gift. If nothing, he cries out of vnthankfulneſſe; if little, that hee is baſely regarded; if much, hee exclames of flatterie, and expectation of a large requital. Euery bleſſing hath ſomwhat to diſparage & diſtaſte it:

Children bring cares, ſingle life is wilde and ſolitarie; Eminency is enuious, retiredneſſe obſcure; Faſting paintull, ſatietie vnweldie; Religion nicely ſeuere, libertie is lawleſſe; Wealth burdenſome, mediocrity contemptible: Euerie thing faulteth either in too much or too little. This man is euer headſtrong, and ſelfe-willed, neither is he alwayes tied to eſteeme or pronounce according to reaſon; ſome things he muſt diſlike hee knowes not wherefore, but hee likes them not: and other where rather than not cenſure, he will accuſe a man of vertue. Euerie thing hee medleth with, hee either findeth imperfect, or ma-

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keth ſo : neither is there anie thing that ſoundeth ſo harſh in his eare as the commendation of another ; whereto yet perhaps he faſhionably and coldly aſſenteth, but with ſuch an after-clauſe of exception, as doth more than marre his former allowance : and if hee liſt not to giue a verball diſgrace, yet hee ſhakes his head and ſmiles, as if his ſilence ſhould ſay, *I could and will not.* And when himſelfe is praiſed without exceſſe, hee complaines that ſuch imperfect kindneſſe hath not done him right. If but an vnſeaſonable ſhower croſſe his recreation, he is ready to fall out with heauen, and thinkes hee is wronged if

GOD will not take his times when to raine, when to ſhine. Hee is a ſlaue to enuie, and loſeth fleſh with fretting, not ſo much at his owne infelicitie, as at others good; neither hath he leaſure to ioy in his owne bleſſings whileſt another proſpereth. Faine would he ſee ſome mutinies, but dare not raiſe them; and ſuffers his lawleſſe tongue to walke thorow the dangerous paths of conceited alterations, but ſo as in good maners hee had rather thruſt euery man before him when it comes to acting. Nothing but feare keeps him from conſpiracies, and no man is more cruell when hee is not manicled with

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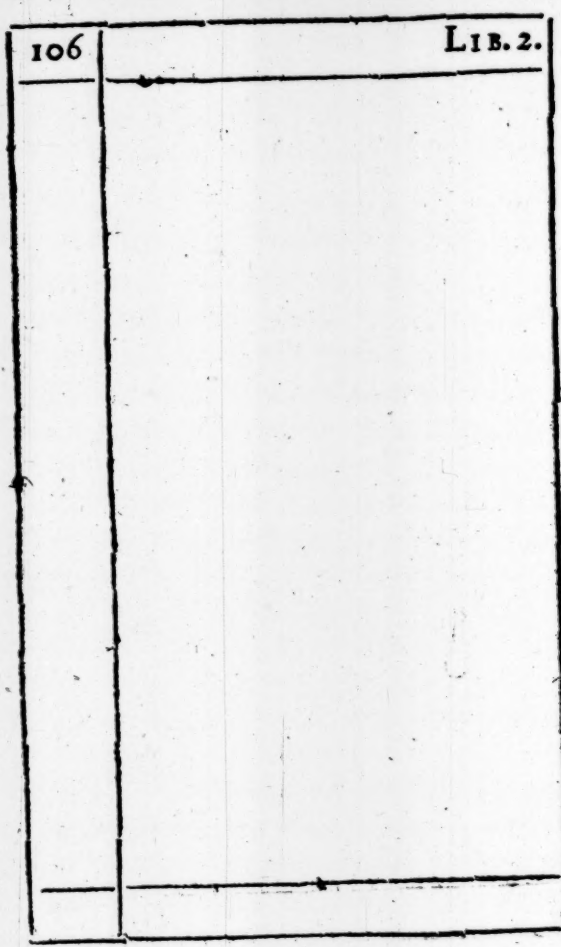
danger. He ſpeaks nothing but *Satyres*, and libels, and lodgeth no gueſts in his heart but rebels. The inconſtant and hee agree well in their felicity, which both place in change: but heerein they differ; the inconſtant man affects that which will be, the male-content commonly that which was. Finally, he is a querulous curre, whom no horſe can paſſe by without barking at; yea, in the deepe ſilence of night the very moone-ſhine openeth his clamorous mouth: he is the wheele of a well-couched fire-worke that flies out on all ſides, not without ſcorching it ſelfe. Euery eare was long agoe wearie of him, and he is now almoſt

wearie

wearie of himſelfe. Giue him but a little reſpite, and he will die alone; of no other death, than others welfare.



The Vnconſtant.

THe inconſtant man treads vpō a mouing earth, and keeps no pace. His proceedings are euer headdie and peremptorie; for hee hath not the patience to conſult with reaſon, but determines meerelie vpon fancie. No man is ſo hot in the purſute of what hee liketh; no man ſooner wearie. He is fiery in his paſſions, which yet are not more violent than momen-

tanie:

tanie: it is a woonder if his loue or hatred laſt ſo many dayes as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night it is well; by morning they are gone and take no leaue, and if they come that way againe they are entertained as gueſts, not as friends. At firſt like another *Ecebolius* he loued ſimple trueth, thence diuerting his eyes hee fell in loue with idolatrie; thoſe heatheniſh ſhrines had neuer any more doting and beſotted client, and now of late hee is leapt from *Rome* to *Munſter*, and is growen to giddie Anabaptiſme: what he will be next, as yet he knoweth not; but ere hee haue Wintred

tred his opinion, it will be manifeſt. Hee is good to make an enemie of; ill for a friend; becauſe as there is no truſt in his affection, ſo no rancour in his diſpleaſure. The multitude of his changed purpoſes brings with it forgetfulneſſe; and not of others more than of himſelfe. He ſayes, ſweares, renounces, becauſe what hee promiſed hee meant not long enough to make an impreſſion. Heerin alone he is good for a Common-wealth, that hee ſets manie on worke, with building, ruining, altering; and makes more buſineſſe than Time it ſelfe; neither is hee a greater enemie to thriſt, than to idleneſſe. Proprietie is to him

enough cauſe of diſlike ; each thing pleaſes him better that is not his owne. Euen in the beſt things long continuance is a iuſt quarrell ; Manna it ſelfe growes tedious with age, and Noueltie is the higheſt ſtile of commendation to the meaneſt offers: Neither doth he in books and faſhions aske *How good*, but *How new*. Varietie carries him away with delight, and no vniforme pleaſure can be without an irkſome fulneſſe. Hee is ſo transformable into all opinions; maners, qualities, that he ſeemes rather made immediatly of the firſt matter than of well tempered elements ; and therefore is in poſſibilitie any thing, or eue-

rie thing; nothing in preſent ſubſtance. Finally, he is ſeruile in imitation, waxey to perſuaſions, wittie to wrong himſelfe, a gueſt in his owne houſe, an ape of others, and in a word, any thing rather than himſelfe.

The Flatterer.

FLatterie is nothing but falſe friendſhip, fawning hypocriſie, diſhoneſt ciuilitie, baſe merchandize of words, a plauſible diſcord of the heart and lips. The Flatterer is bleare-eyed to ill, and can not ſee vices; and his tongue walks euer in one tracke of vniuſt praiſes, and can no more tell how to diſcommend, than to ſpeake true. His ſpeeches are full of

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wondring Interiections; and all his titles are ſuperlatiue, & both of them ſeldome euer but in preſence. His baſe minde is well matched with a mercenarie tongue, which is a willing ſlaue to another mans eare; neither regardeth hee how true, but how pleaſing. His Art is nothing but delightfull cozenage, whoſe rules are ſmoothing and garded with periurie; whoſe ſcope is to make men fooles, in teaching them to ouer-value themſelues; and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames beſt friends, and his owne; that helps to furniſh

her

her with thoſe rumors, that may aduantage himſelfe. Conſcience hath no greater aduerſarie; for when ſhee is about to play her iuſt part, of accuſation; he ſtops her mouth with good termes, and well-neere ſtrangleth her with ſhifts. Like that ſubtle fiſh he turnes himſelfe into the colour of euery ſtone, for a booty. In himſelfe hee is nothing, but what pleaſeth his GREAT-ONE, whoſe vertues he can not more extoll, than imitate his imperfections, that hee may thinke his worſt gracefull. Let him ſay it is hote, hee wipes his forhead, and vnbraceth himſelfe; if cold, he ſhiuers, & calles for a warmer garment. When he walks with

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his friend hee ſweares to him, that no man els is looked at; no man talked of; and that whomſoeuer hee vouchſafes to looke on & nod to, is graced enough: That he knoweth not his owne woorth, leſt hee ſhould be too happie; and when he tells what others ſay in his praiſe, he interrupts himſelfe modeſtlie, and dares not ſpeake the reſt: ſo his concealement is more inſinuating than his ſpeech. He hangs vpon the lips which hee admireth, as if they could let fall nothing but oracles, and finds occaſion to cite ſome approoued ſentence vnder the name he honoureth; and when ought is nobly ſpoken, both his hands

are little enough to bleſſe him. Sometimes euen in abſence hee extolleth his patron, where hee may preſume of ſafe conueiance to his eares; and in preſence ſo whiſpereth his commendation, to a common friend, that it may not be vnheard where he meant it. He hath ſalues for euery ſore, to hide them, not to heale them; complexion for euery face: Sin hath not any more artificiall broker or more impudent baud. There is no vice, that hath not from him his colour, his allurement; and his beſt ſeruice is either to further guiltineſſe, or ſmother it. If hee grant euill things inexpedient, or crimes errors, he hath yeelded much;

either thy eſtate giues priuilege of libertie, or thy youth; or it neither, What if it be ill, yet it is pleaſant? Honeſty to him is nice ſingularitie, repentance ſuperſtitious melancholie, grauitie dulneſſe, and all vertue an innocent conceit of the baſe-minded. In ſhort, he is the moth of liberall mens coats, the eare-wig of the mightie, the bane of Courts, a friend and a ſlaue to the trencher, and good for nothing but to be a factor for the Diuell.

The Slothfull.

HE is a religious man, and weares the time in his cloiſter; and as the cloake of his doing nothing, pleads contemplation; yet is hee no whit the leaner for his thoughts, no whit learneder. He takes no leſſe care how to ſpend time, than others how to gaine by the expenſe; and when buſineſſe importunes him, is more troubled to forethinke what he muſt doe, than

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another to effect it. Summer is out of his fauour for nothing but long dayes, that make no haſte to their eeuen. Hee loues ſtill to haue the Sun witneſſe of his riſing; and lies long more for lothneſſe to dreſſe him, than will to ſleepe: and after ſome ſtreaking and yawning calles for dinner, vnwaſhed; which hauing digeſted with a ſleepe in his chaire, he walks forth to the bench in the Market-place, and looks for companions: whomſoeuer he meets, he ſtayes with idle queſtions, and lingring diſcourſe; how the dayes are lengthened, how kindly the weather is, how falſe the clocke, how forward the Spring, and

ends

ends euer with *What ſhall we doe?* It pleaſes him no leſſe to hinder others, than not to worke himſelfe. When all the people are gone from Church, hee is left ſleeping in his ſeat alone. Hee enters bonds, and forfeits them by forgetting the day; and asks his neighbour when his owne field was fallowed, whether the next peece of ground belong not to himſelfe. His care is either none, or too late: when Winter is come, after ſome ſharpe viſitations, hee looks on his pile of wood, and asks how much was cropped the laſt Spring. Neceſſitie driues him to euerie action, and what hee can not auoid, he will yet defer.

Euery change troubles him, although to the better; and his dulneſſe counterfeits a kinde of contentment. When he is warned on a Iurie, hee had rather pay the mulct, than appeare. All but that which Nature will not permit, he doth by a deputie, and counts it troubleſome to doe nothing, but to doe any thing, yet more. He is wittie in nothing but framing excuſes to ſit ſtill, which if the occaſion yeeld not, he coineth with eaſe. There is no worke that is not either dangerous, or thankleſſe, and whereof he foreſees not the inconuenience and gainleſneſſe before he enters; which if it be verified in euent, his next idle-

neſſe

neſſe hath found a reaſon to patronize it. He had rather freeze than fetch wood, and chuſes rather to ſteale than worke; to begge than take paines to ſteale, and in many things to want than begge. Hee is ſo loth to leaue his neighbors fire, that he is faine to walke home in the darke; and if he be not lookt to, weares out the night in the chimney-corner; or if not that, lies downe in his clothes to ſaue two labors. He eats, and prayes himſelfe aſleepe; and dreames of no other torment but worke. This man is a ſtanding poole, and can not chuſe but gather corruption: hee is deſcried amongſt a thouſand neighbours

by

by a drie and naſtie hand, that ſtill ſauors of the ſheet; a beard vncut, vnkembed; an eye and eare yellow with their excretions; a coat ſhaken on, ragged, vnbruſh't; by linnen and face ſtriuing whether ſhall excell in vncleanlineſſe. For bodie hee hath a ſwollen legge, a duskie and ſwiniſh eye, a blowen cheeke, a drawling tongue, an heauie foot, and is nothing but a colder earth molded with ſtanding water. To conclude, is a man in nothing but in ſpeech and ſhape.

* *
*

The Couetous.

HEe is a ſeruaunt to himſelfe, yea to his ſeruant; and doth baſe homage to that which ſhould be the worſt drudge. A liueleſſe peece of earth is his maſter, yea his God, which hee ſhrines in his coffer, and to which hee ſacrifices his heart. Euery face of his coine is a new image, which hee adores with the higheſt veneration, yet takes vpon him to be protector

of

of that he worſhippeth: which hee feares to keepe, and abhors to loſe: not daring to truſt either any other God, or his own. Like a true Chymiſt hee turnes euerie thing into ſiluer, both what hee ſhould eat, and what he ſhould weare; and that hee keepes to looke on, not to vſe. When hee returnes from his field, he asks, not without much rage, what became of the looſe cruſt in his cup-boord, and who hath rioted amongſt his leekes? He neuer eats good meale, but on his neighbors trencher; and there hee makes amends to his complaining ſtomacke for his former and future faſts. He bids his neighbours to dinner, and

when

when they haue done, ſends in a trencher for the ſhot. Once in a yeere perhaps, hee giues himſelfe leaue to feaſt; and for the time thinks no man more lauiſh; Wherein hee liſts not to fetch his diſhes from farre; nor will bee beholden to the ſhambles; his owne prouiſion ſhall furniſh his boord with an inſenſible coſt; and when his gueſts are parted, talkes how much euery man deuoured, and how many cups were emptied, and feeds his familie with the moldie remnants a moneth after. If his ſeruant breake but an earthen diſh for want of light, hee abates it out of his quarters wages. He chips his bread,& ſends

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it backe to exchange for ſtaler. He lets money, and ſelles Time for a price; and will not be importuned either to preuent or defer his day; and in the meane time looks for ſecret gratuities, beſides the main intereſt; which he ſelles and returnes into the ſtocke. He breeds of Money to the third generation; neither hath it ſooner any being, than he ſets it to beget more. In all things hee affects ſecrecie and proprietie: hee grudgeth his neighbor the water of his well: and next to ſtealing hee hates borrowing. In his ſhort and vnquiet ſleepes hee dreames of theeues, & runnes to the doore, and names more men than he

hath.

hath. The leaſt ſheafe he euer culles out for Tithe; and to rob God holdes it the beſt paſtime, the cleereſt gaine. This man cries out aboue other, of the prodigalitie of our times, and telles of the thriſt of our forefathers: How that great Prince thought himſelfe royally attired, when he beſtowed thirteen ſhillings & foure pence on halfe a ſute: How one wedding gown ſerued our Grandmothers, till they exchanged it for a winding ſheet; and praiſes plainneſſe, not for leſſe ſinne, but for leſſe coſt. For himſelfe hee is ſtill knowen by his fore-fathers coat, which he meanes with his bleſſing to bequeath to the many

deſcents of his heires. He neither would be poore, nor be accounted rich. No man complaines ſo much of want to auoid a Subſidie; no man is ſo importunate in begging, ſo cruell in exaction; and when hee moſt complaines of want, hee feares that which he complaines to haue. No way is indirect to wealth; whether of fraud or violence: Gaine is his godlineſſe; which if conſcience go about to preiudice, and grow troubleſom by exclaming againſt, he is condemned for a common barretor. Like another Ahab hee is ſicke of the next field, and thinks he is ill ſeated, while he dwelles by neighbours. Shortly, his

neigh-

neighbors doe not much more hate him, than he himſelfe. He cares not (for no great aduantage) to loſe his friend, pine his bodie, damne his ſoule; and would diſpach himſelfe when corne falles, but that he is loth to caſt away money on a cord.

(***)

The Vaine-glorious.

ALl his humour riſes vp into the froth of oſtentation; which if it once ſettle, falles downe into a narrow roome. If the exceſſe be in the vnderſtanding part, all his wit is in print; the Preſſe hath left his head emptie; yea not only what he had, but what hee could borrow without leaue. If his glorie be in his deuotion, he giues not an Almes but on record; and if he

haue once done wel, God heares of it often; for vpon euery vnkindneſſe he is ready to vpbraid him with his merits. Ouer and aboue his owne diſcharge hee hath ſome ſatisfactions to ſpare for the common treaſure. Hee can fulfill the law with eaſe, and earne God with ſuperfluitie. If hee haue beſtowed but a little ſum in the glazing, pauing, parieting of Gods houſe, you ſhall finde it in the Church-window. Or if a more gallant humour poſſeſſe him, hee weares all his land on his backe, and walking hie, lookes ouer his left ſhoulder, to ſee if the point of his rapier follow him with a Grace. Hee is proud of another mans

horſe;

horſe; and well mounted thinks euery man wrongs him, that looks not at him. A bare head in the ſtreet, doth him more good than a meales meat. Hee ſweares bigge at an Ordinarie, and talkes of the Court with a ſharpe accent; neither vouchſafes to name any not honorable, nor thoſe without ſome terme of familiaritie; and likes well to ſee the hearer looke vpon him amazedly, as if he ſaid, How happy is this man that is ſo great with great ones! Vnder pretence of ſeeking for a ſcroll of newes, hee drawes out an handful of letters endorſed with his owne ſtile, to the height; and halfe reading euery title, paſſes

ouer the latter part, with a murmur ; not without ſignifying, what Lord ſent this, what great Ladie the other ; and for what ſutes ; the laſt paper (as it happens) is his newes from his honourable friend in the French Court. In the midſt of dinner, his Lacquay comes ſweating in, with a ſealed note from his creditour, who now threatens a ſpeedie arreſt, and whiſpers the ill newes in his Maſters eare, when hee aloud names a Counſeller of State, and profeſſes to know the imployment. The ſame meſſenger he calles with an imperious nod, and after expoſtulation, where he hath left his fellowes, in his eare ſends

him

him for ſome new ſpur-leathers or ſtockings by this time footed; and when he is gone halfe the roome, recalles him, and ſayth aloud, *It is no matter, let the greater bagge alone till I come*; and yet againe calling him cloſer, whiſpers (ſo that all the table may heare) *that if his crimſon ſute be readie againſt the day, the reſt need no haſte.* He picks his teeth when his ſtomacke is emptie, and calles for pheaſants at a common Inne. You ſhall finde him prizing the richeſt iewels, and faireſt horſes, when his purſe yeelds not money enough for earneſt. He thruſts himſelfe into the preaſe, before ſome great Ladies; and loues to be ſeene

neere

neere the head of a great traine. His talke is how many Mourners hee furniſh't with gownes at his fathers funerals, how manie meſſes; how rich his coat is, and how ancient, how great his alliance: what challenges hee hath made and anſwered; what exploits he did at *Cales* or *Nieuport*: and when hee hath commended others buildings, furnitures, ſutes, compares them with his owne. When he hath vndertaken to be the broker for ſome rich Diamond, he weares it, and pulling off his gloue to ſtroke vp his haire, thinks no eye ſhould haue any other obiect. Entertaining his friend, he chides his cooke for no better

cheere,

cheere, and names the diſhes he meant, and wants. To conclude, hee is euer on the ſtage, and acts ſtill a glorious part abroad, when no man carries a baſer heart, no man is more fordid and careleſſe at home. Hee is a Spaniſh ſouldier on an Italian Theater; a bladder full of winde, a skin full of words, a fooles wonder, and a wiſe-mans foole.

The Presumptuous.

PResumption is nothing but hope out of his wits, an high house vpon weake pillars. The presumptuous man loues to attempt great things, only because they are hard and rare: his actions are bolde, and venturous, and more full of hazard than vse. He hoiseth saile in a tempest, & sayth neuer any of his Ancestours were drowned: he goes into an infected house,

and

and sayes the plague dares not seaze on noble blood: he runnes on high battlements, gallops downe steepe hilles, rides ouer narrow bridges, walks on weake ice, and neuer thinks, What if I fall? but, What if I runne ouer and fall not? He is a confident Alchymist, and braggeth, that the wombe of his furnace hath conceiued a burden that will do all the world good; which yet hee desires secretly borne, for feare of his owne bondage: in the mean time, his glasse breaks; yet he vpon better luting, layes wagers of the successe, and promiseth wedges before-hand to his friend. He saith, I will sinne, and be sory, and escape; either

God will not see, or not be angrie, or not punish it; or remit the measure. If I doe well, he is iust to reward; if ill, he is mercifull to forgiue. Thus his praises wrong God no lesse than his offence; and hurt himselfe no lesse than they wrong God. Any patterne is enough to incourage him: shew him the way where any foot hath trod, hee dares follow, altho hee see no steps returning; what if a thousand haue attempted, and miscarried; if but one haue preuailed, it sufficeth. He suggests to himself false hopes of neuer too late; as if hee could command either Time or repentance: and dare deferre the expectation of

mercy

mercy till betwixt the bridge and the water. Giue him but where to set his foot, and hee will remoue the earth. He foreknowes the mutations of States, the euents of warre, the temper of the seasons; either his olde prophecie telles it him, or his starres. Yea, hee is no stranger to the Records of Gods secret counsell, but he turnes them ouer, and copies them out at pleasure. I know not whether in all his enterprises hee shew lesse feare, or wisdome: no man promises himselfe more, no man more beleeues himselfe. *I will go and sell, and returne and purchase, and spend and leaue my sonnes such estates;* all which if it succeed, he thanks

himselfe,

himselfe; if not, he blames not himselfe. His purposes are measured, not by his abilitie, but his will, and his actions by his purposes. Lastly, he is euer credulous in assent, rash in vndertaking, peremptorie in resoluing, witlesse in proceeding, and in his ending miserable; which is neuer other, than either the laughter of the wise, or the pitie of fooles.

The Diſtruſtfull.

THe diſtruſtfull man hath his heart in his eyes, or in his hand; nothing is ſure to him but what he ſees, what hee handles: Hee is either very ſimple, or very falſe; and therefore beleeues not others, becauſe he knowes how little himſelfe is worthy of beleefe. In ſpirituall things, either God muſt leaue a pawne with him, or ſeeke ſome other Creditour. All abſent

things and vnuſuall, haue no other, but a conditionall entertainment: they are ſtrange, if true. If he ſee two neighbours whiſper in his preſence, he bids them ſpeake out, and charges them to ſay no more than they can iuſtify. When he hath committed a meſſage to his ſeruant, he ſends a ſecond after him, to liſten how it is deliuered. He is his owne Secretarie, and of his own counſell, for what he hath, for what hee purpoſeth: and when he telles ouer his bagges, looks thorow the key-hole, to ſee if hee haue any hidden witneſſe, and askes aloud, *Who is there?* when no man heares him. He borrowes money when hee

needs

needs not, for feare leſt others ſhould borrow of him. Hee is euer timorous, and cowardly; and asks euery mans errand at the doore, ere he opens. After his firſt ſleepe, he ſtarts vp, and askes if the furtheſt gate were barred, and out of a fearefull ſweat calles vp his ſeruant, and bolts the dore after him; and then ſtudies whether it were better to lie ſtill and beleeue, or riſe and ſee. Neither is his heart fuller of feares, than his head of ſtrange proiects, and far-fetcht conſtructions; What meanes the State, thinke you, in ſuch an action, and whether tends this courſe: Learne of mee (if you know not) The waies of deepe

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policies are ſecret, and full of vnknowen windings; That is their act, this will be their iſſue: ſo caſting beyond the Moone, he makes wiſe and iuſt proceedings ſuſpected. In all his predictions, and imaginations, hee euer lights vpon the worſt; not what is moſt likely will fall out, but what is moſt ill. There is nothing that he takes not with the left hand; no text which his gloſſe corrupts not. Wordes, oaths, parchments, ſeales, are but broken reeds; theſe ſhall neuer deceiue him; he loues no paiments but reall. If but one in an age haue miſcarried, by a rare caſualtie, he miſdoubts the ſame euent. If but a tile fallen from an

hie roofe haue brained a paſſenger, or the breaking of a coach-wheele haue indangered the burden; hee ſweares hee will keepe home; or take him to his horſe. Hee dares not come to Church, for feare of the croud; nor ſpare the Sabbaths labour for feare of the want; nor come neere the Parliament houſe, becauſe it ſhould haue beene blowen vp; What might haue beene, affects him as much as what will be. Argue, vow, proteſt, ſweare, he heares thee, and beleeues himſelfe. Hee is a Scepticke, and dare hardly giue credit to his ſenſes which hee hath often arraigned of falſe intelligence. Hee ſo liues, as if he

thought all the world were theeues, and were not ſure whether himſelfe were one: Hee is vncharitable in his cenſures, vnquiet in his feares; bad enough alwaies, but in his owne opinion much woorſe than he is.

The Characterisme of the *Ambitious.*

AMbition is a proud couetousnes, a dry thirst of honor, the longing disease of reason, an aspiring, and gallant madnesse. The ambitious climes vp high and perillous staires, and neuer cares how to come downe; the desire of rising hath swallowed vp his feare of a fall. Hauing once cleaued (like a burre) to some great

mans

mans coat, he resolues not to be shaken off with any small indignities, and finding his holde thorowly fast, casts how to insinuate yet neerer; and therefore, hee is busie and seruile in his indeuours to please, and all his officious respects turn home to himselfe. He can be at once a slaue to command, an intelligencer to informe, a parasite to sooth and flatter, a champian to defend, an executioner to reuenge; any thing for an aduantage of fauour. He hath proiected a plot to rise, and woe be to the friend that stands in his way: Hee still haunteth the Court, and his vnquiet spirit haunteth him; which hauing

fetch't him from the ſecure peace of his countrey-reſt, ſets him new and impoſſible taskes; & after many diſappointments incourages him to trie the ſame ſea in ſpight of his ſhipwracks; and promiſes better ſucceſſe. A ſmall hope giues him heart againſt great difficulties, and drawes on new expenſe, new ſeruilitie; perſwading him (like fooliſh boyes) to ſhoot away a ſecond ſhaft, that he may finde the firſt. He yeeldeth, and now ſecure of the iſſue, applauds himſelfe in that honour, which hee ſtill affecteth, ſtill miſſeth; and for the laſt of all trials, will rather bribe for a troubleſome preferment, than returne void

of

of a title. But now when hee finds himſelfe deſperately croſſed, and at once ſpoiled both of aduancement and hope, both of fruition and poſſibilitie, all his deſire is turned into rage, his thirſt is now onely of reuenge; his tongue ſounds of nothing but detraction & ſlander: Now the place he ſought for is baſe, his riuall vnworthie, his aduerſarie iniurious, officers corrupt, Court infectious; and how well is he that may be his owne man, his owne maſter; that may liue ſafely in a meane diſtance, at pleaſure, free from ſtaruing, free from burning. But if his deſignes ſpeed well; ere hee bee warme in that ſeat, his minde is

poſſeſſed

poſſeſſed of an higher. What he hath is but a degree to what he would haue: now he ſcorneth what hee formerly aſpired to; his ſucceſſe doth not giue him ſo much contentment, as prouocation; neither can he be at reſt, ſo long as he hath one, either to ouerlook, or to match, or to emulate him. When his Countrey-friend comes to viſit him, hee carries him vp to the awfull preſence; and now in his ſight crouding neerer to the Chaire of State, deſires to bee lookt on, deſires to be ſpoken to, by the greateſt, and ſtudies how to offer an occaſion, leſt hee ſhould ſeeme vnknowen, vnregarded; and if any geſture

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of the leaſt grace fall happilie vpon him, he looks backe vpon his friend, leſt hee ſhould careleſly let it paſſe, without a note: and what hee wanteth in ſenſe, he ſupplies in hiſtorie. His diſpoſition is neuer but ſhamefully vnthankfull; for vnleſſe he haue all, he hath nothing. It muſt be a large draught, whereof he will not ſay, that thoſe few droppes do not ſlake, but inflame him: ſo ſtill hee thinks himſelfe the worſe for ſmall fauours. His wit ſo contriues the likely plots of his promotion, as if hee would ſteale it away without Gods knowledge, beſides his will; neither doth he euer looke vp, and conſult in his forecaſts, with

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the ſupreme moderator of all things; as one that thinks honor is ruled by Fortune, and that heauen medleth not with the diſpoſing of theſe earthly lots: and therefore it is iuſt with that wiſe God to defeat his faireſt hopes, and to bring him to a loſſe in the hoteſt of his chace; and to cauſe honour to flie away ſo much the faſter, by how much it is more egerly purſued. Finally, he is an importunate ſutor, a corrupt client, a violent vndertaker, a ſmooth factor, but vntruſty, a reſtleſſe maſter of his owne; a bladder puſt vp with the winde of hope, and ſelfe-loue. Hee is in the common body as a Mole in the

earth,

earth, euer vnquietly casting; and in one word is nothing but a confused heape of enuie, pride, couetousnesse.

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The Vnthrift.

HE ranges beyond his pale, and liues without compaſſe. His expence is meaſured not by abilitie, but will. His pleaſures are immoderate, and not honeſt. A wanton eye, a lickerous tongue, a gameſome hand haue impouerifht him. The vulgar ſort call him bountifull, and applaud him while he ſpends; and recompence him with wiſhes when he giues, with

pitie when he wants : Neither can it be denied that he raught true liberalitie, but ouer-went it. No man could haue liued more laudably, if when he was at the beſt, he had ſtayed there. While he is preſent none of the wealthier gueſts may pay ought to the ſhot, without much vehemencie, without danger of vnkindneſſe. Vſe hath made it vnpleaſant to him, not to ſpend. He is in all things more ambitious of the title of good fellowſhip than of wiſdome. When he looks into the wealthie cheſt of his father, his conceit ſuggeſts that it cannot be emptied; and while hee takes out ſome deale euery day, hee perceiues

not any diminution; and when the heape is ſenſiblie abated; yet ſtill flatters himſelfe with enough: One hand couzens the other, and the bellie deceiues both: He doth not ſo much beſtow benefits, as ſcatter them. True merit doth not cary them, but ſmoothneſſe of adulation: His ſenſes are too much his guides, and his purueyors; and appetite is his ſteward. He is an impotent ſeruant to his luſts; and knowes not to gouerne either his minde or his purſe. Improuidence is euer the companion of vnthriftineſſe. This man can not looke beyond the preſent, & neither thinks, nor cares what ſhall be; much leſſe ſuſ-

pects what may be: and while he lauiſhes out his ſubſtance in ſuperfluities, thinks hee onely knowes what the world is woorth, and that others ouerprize it. Hee feeles pouertie before he ſees it, neuer complaines till hee be pinched with wants; neuer ſpares till the bottome, when it is too late either to ſpend or recouer. Hee is euerie mans friend ſaue his owne, and then wrongs himſelfe moſt, when he courteth himſelfe with moſt kindneſſe. Hee vies Time with the ſlothfull, and it is an hard match, whether chaſes away good houres to worſe purpoſe; the one by doing nothing, the other by idle paſtime.

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Hee hath ſo dilated himſelfe with the beames of proſperitie, that he lies open to all dangers, and cannot gather vp himſelfe, on iuſt warning, to auoid a miſchiefe. Hee were good for an Almner, ill for a Steward. Finally, he is the liuing tombe of his fore-fathers, of his poſteritie, and when he hath ſwallowed both, is more emptie than before he deuoured them.

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The Enuious.

HEe feeds on others euils, & hath no diſeaſe but his neighbors welfare: whatſoeuer God do for him, he can not be happie with companie; and if hee were put to chuſe, whether hee would rather haue equals in a common felicitie, or ſuperiors in miſerie, hee would demurre vpon the election. His eye caſts out too much, and neuer returnes home, but to make

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comparisons with anothers good. He is an ill prizer of forraine commoditie; worse of his own: for, that, he rates too hie, this vnder value. You shall haue him euer inquiring into the estates of his equals and betters; wherein he is not more desirous to heare all, than loth to heare any thing ouer-good: and if iust report relate ought better than he would, he redoubles the question, as being hard to beleeue what hee likes not; and hopes yet, if that be auerred againe to his griefe, that there is somewhat concealed in the relation, which if it were knowen, would argue the commended partie miserable, and blemish

him

him with ſecret ſhame. Hee is readie to quarrell with God, becauſe the next field is fairer growen, and angerly calculates his coſt, and time, and tillage: Whom hee dares not openly backbite, nor wound with a direct cenſure, he ſtrikes ſmoothly with an ouer-cold praiſe; and when hee ſees that hee muſt either maliciouſly oppugne the the iuſt praiſe of another (which were vnſafe) or approoue it by aſſent, he yeeldeth; but ſhowes withall that his meanes were ſuch, both by nature, and education, that he could not without much neglect, be leſſe commendable: So his happineſſe ſhall be made the colour of de-

traction,

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traction. When an wholſome law is propounded, he croſſeth it, either by open, or cloſe oppoſition; not for any incommoditie or inexpedience, but becauſe it proceeded from any mouth, beſides his owne; And it muſt be a cauſe rarely plauſible, that will not admit ſome probable contradiction. When his equall ſhould riſe to Honor, he ſtriues againſt it vnſeene; and rather with much coſt ſuborneth great aduerſaries; and when hee ſees his reſiſtance vaine, he can giue an hollow gratulation in preſence; but in ſecret, diſparages that aduancement; either the man is vnfit for the place, or the place for the man; or if fit, yet

leſſe

leſſe gainfull, or more common than opinion; Whereto he ads, that himſelfe might haue had the ſame dignitie vpon better termes, and refuſed it. Hee is wittie in deuiſing ſuggeſtions to bring his riuall out of loue, into ſuſpicion. If he be curteous, he is ſeditiouſly popular; if bountifull, he bindes ouer his Clients to a faction; if ſuccesfull in war, hee is dangerous in peace; if wealthie, hee laies vp for a day; if powerfull, nothing wants but opportunitie of rebellion. His ſubmiſſon is ambitious hypocriſie, his religion, politike inſinuation; no action is ſafe from a iealous conſtruction. When hee receiues an ill report of him

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whom hee emulates; hee ſaith, *Fame is partiall, and is wont to blanch miſchiefs*; and pleaſeth himſelfe with hope to finde it worſe; and if Ill-will haue diſperſed any more ſpightful narration, hee layes holde on that, againſt all witneſſes; and brocheth that rumor for truſt, becauſe worſt: and when he ſees him perfectly miſerable, he can at once pitie him, and reioyce. What himſelfe can not doe, others ſhall not: he hath gained well, if hee haue hindred the ſucceſſe of what he would haue done, and could not. He conceales his beſt skill, not ſo as it may not be knowen that he knowes it, but ſo as it may not be learned; be-

cauſe

cauſe he would haue the world miſſe him. He attained to a ſoueraigne medicine by the ſecret legacie of a dying Empericke, whereof he will leaue no heire, leſt the praiſe ſhould be diuided. Finally, he is an enemie to Gods fauors, if they fall beſide himſelfe; The beſt nurſe of ill Fame; A man of the worſt diet; for he conſumes himſelfe, and delights in pining; A thorne-hedge couered with nettles; A peeuiſh interpreter of good things, and no other then a leane and pale carcaſe quickened with a feend.

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